

stations, and, I hope, has occupied not without some good fruit. But it pleased God soon to visit us with a heavy trial. On my arrival, I found my valuable friend and brother, Mr. Lloyd, in vigorous health, and in active discharge of his duties, but only two days after his death he was seized with a severe and mysterious illness, for which I had to say, he never fully recovered during his journey in that trying charter. His was a severe loss to the Church; but, during his short and troubled official life in public, and by means of his private duty, and by his manner and accomplishments, he had acquired an amount of influence among all classes rarely met with in the case of one comparatively a stranger.

I have spoken of Mr. Laing, let me now express my strong personal obligations to Mr. Wilson, who is the classical teacher connected with our Church at Malta. The duties devolving on him as a teacher, and which, I am happy to say, are increasing, ought to prevent us from making any very heavy demands on him in the way of preaching. But he voluntarily came forward to help me, and but for his aid, during the inclement heat of the season, in officiating always once—on day twice—I fear I would have sunk in the attempt to maintain three Sabbath services.

I beg to say, in regard to Malta, that I think we are largely indebted to the Ladies' Committee, who, in the first instance, brought it under the notice of the Church. They have done a great work, and they have done it well; and I cannot but hope that what I am now to state will not be deemed in any way disrespectful to them, or to what they have done. But it seems to me that the time has now come when they ought to be relieved of their responsibilities in the management of the station. I need not state all the grounds that have led me to this conclusion;—one of them is, that you never can persuade our friends in Malta that your arrangements are permanent, till that station is managed directly by our Colonial Committee. I was quite grieved by some expressions of uneasiness on that head that were expressed on my first arrival on the island. I did all I could to remove them during my residence, and I hope I partially succeeded. But, at any rate, now that the committee have in part made it their station, this mixed management leads to great confusion. I cannot enter into particulars now, but in justice to the interests of our Church, I felt bound to state this matter to the committee.

I have been somewhat severely questioned whether two labourers are needed for Malta and Gibraltar, and even Leghorn, and I have now to give the general answer—“Places which are important for commerce, or as bulwarks of national defence and power, are not less so for the spread of the Gospel.” Take the case of Malta as an instance. Of its political importance to this country I say nothing; but let any man look at it in a religious light, and can he regard it as less valuable? There are always resident on that island a number of our countrymen, engaged in the pursuits of commerce and other occupations, to say nothing of soldiers and sailors, whose spiritual wants will, I hope, be more tenderly looked after by our Church than they have hitherto been. But let any look at the position of Malta, in its relation to other countries, and the opportunities it affords for spreading the Gospel, and it will appear not less valuable. It stands on the frontiers of Christianity; but when you remember who are its inhabitants, you cannot say that it is a bulwark of Christianity. You have a hundred miles off, the coast of Africa—a land occupied by Mohammedans, rigid Theists, and practising a form of worship as sternly simple as your own. You have them often visiting Malta, witnessing the disgusting idolatries of Popery, and scarce from the very name of Christianity. Is not this Church called on to do something to enlighten the followers of the False Prophet? Let us never forget that Mohammedanism took its rise as the judgment of God on the Eastern Church, when she was distracted and disabled by heresies, and sunk in superstition. This makes it obviously more incumbent on the Reformed Churches to engage in the grand enterprise of preaching the Gospel in Mohammedan countries.

Surely, when we have our miss.ers to the

Heathen and to the Israelites, we are loudly called on to regard the Mohammedans, and to do what we can to recover them from a spurious system to the pure faith of the Gospel. And, will our Church devote herself in earnest to this our legitimate work, if will, I think, be found in Malta is a most important central point, from which one may regulate her exertions.

CHINA.

At the beginning of October last, a Chinese General Tanshen, was ordained a minister at Hong Kong by the missionaries supported by the London Missionary Society.

JEWISH MISSION.—PESTH

Philip Salfir's school is well frequented. The school some time ago reached the number of fifty-three, but in consequence of an address delivered by the Rabbi on the Day of Atonement, warning parents against sending their children where they would receive the most deadly poison, (meaning where they would hear of Christ and his Gospel), many were withdrawn and sent to Jewish schools. The greater part of the scholars, as well as some new ones, have however returned. One family of four children who had been withdrawn and sent to the Jewish normal school, have been again removed from it, and sent back to Philip Salfir. The distribution of Hebrew and German copies of the Holy Scriptures has been extensive. Many Jews already possess the New Testament, and tracts containing the offers of salvation.

JASSY.

Mr. Edwards speaks hopefully of the state of affairs in Jassy. For the last three months and a half the meetings on Sabbaths, with two or three exceptions, have ranged from fifty to seventy in number. The preaching of Mr. Edersheim has from the first been very acceptable to the Germans. There are several Jews who profess concern about the salvation of their souls, and who are receiving instruction in the truths of the Gospel.

Miscellaneous.

CANTON DE VAUD.

Lausanne, Canton de Vaud, December, 1846.

The British readers of *L'Arcueil* are already aware that the first synod of our infant church met at Lausanne on the 10th of November last, for the purpose of beginning their important work of preparing a constitution for the Free Church. The execution of a task of this kind is at all times difficult and important; but the circumstances of the Canton de Vaud, at the present juncture, increase its importance tenfold. The heaven of truth, morality, liberty, and religion, so far as it exists in our unhappy land, is, I am convinced, contained, for the most part, in our Church. How supremely is it then that our Church should be such as to preserve, increase, and by God's blessing diffuse, this precious heaven. It is the first attempt made in a country using the French language, to form a Free Church, comparatively speaking, of some extent. Small and unworthy as we are, our ecclesiastical movement has attracted much attention and sympathy, and our Church is likely to be looked upon, in French Protestant countries, as a city set on a hill. If, as it is very probable, the prevalent spirit of radicalism, or rather the dispensation of Divine Providence, should in the course of time bring about other disruptions of national churches around us, ours, whether for good or evil, will be, more or less, regarded as a model. All this increases our responsibility.

Our meetings for worship have, through merely continued peaceful and unmolested during the month of November, almost without any exception. At Lausanne, the number of our meetings has increased with the approaching winter; for instance, last Lord's day we had eighteen meetings for worship, including two catechetical

exercises for children. Though increased to this extent, the meetings are, without exception, well attended—increasingly so; and where a favourite preacher is found, they are crowded. We had divine service on the day alluded to in fourteen private houses. Seven deaconessary pastors and ministers officiated. We regret two things: First, that the number of men, particularly of young men, is decreasing among the common people, especially in the city. Secondly, that we have not seen partial success in calling upon our people to declare their intention to belong to the Free Church, by causing their names to be put down by their pastors. The number of names thus given in does not altogether reach four hundred. Yet our meetings are attended by more than a thousand people. This apparent hesitation is to me a matter of real regret. It shows that the state of many minds is not what we could wish. But this fact is not so bad as it appears, and may be accounted for in many ways more or less excusable. No doubt it indicates that many have not yet quite made up their minds, and still hesitate, to connect themselves permanently with a Church independent of the State. They have not given up the hope of a change, and of the possibility of a return, and they will not commit themselves. But, on the other hand, some truly pious people are waiting to see what kind of a Church we are going to have. Others, having in heart and deed joined us, forsaking the National Church, and attending regularly our meetings, suppose that by so doing they have given us a sufficient pledge of their intentions, and that at present they need not do more. With others this matter has merely been delayed or forgotten. Wives and daughters knowing that their husbands and fathers have given in their names, think that they themselves are not called upon to do it individually. Many of the female sex, who are allowed by their husbands or fathers to attend our worship are not permitted formally to join us. There are also people who withhold their names because they misunderstand the meaning of the proposed list, and imagine that it involves an engagement for life on the part of subscribers. The chief thing is, however, to have the hearts of the people with us, and we have much more than at the beginning; if we keep the hearts, we must finally have the names. Joining our Church cannot, in the beginning, at least, and under our unfavourable circumstances, be with all a matter of principle, desirable as it would be. Personal affection and respect must have a great share in it with many people. The erroneous doctrine preached in the National Church, and the sound preaching heard among us, drives some persons from the Church to the other. I refuse to say, that merely political men, adversaries of Government and unfriendly to religion, have not in any number joined us. I do not think I could name three. At Lausanne they almost universally keep aloof; which fact, by the bye, shows how ungrounded is the assertion which has been made at home and abroad, that the disruption is a political affair, and not a religious one. As regards Lausanne, it is without grounds whatever.

CZERSKI—RONGE—PROGRESS OF EVENTS.

Scharfenthaler, Dec. 21, 1846.

Czerski writes thus:—I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian Catholic, or German Catholic Churches. But then appeared the enemy of all that is true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. The new movement was joined by many, devoid alike of Christian sentiments and Christian feelings, who have hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency, yet despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in people; so that many who were at first deceived, begin now to turn back (as perhaps you may have